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## A SECRET

## of Sharing

By Alice Margaret Huggins

This article is based on 35 years of experience as missionary in China

"It's my birthday!" Suzanne called out as soon as she had one eye open. She had waited so long to be nine years old!

In a few minutes Mother was kissing her nine times and one to grow on, and Daddy did the same. It was fun being the one who had a birthday.

Then there were presents, nicer than she could have imagined—not doll things, but a grown-up single bed from Daddy and Mother, and from Big Brother a beautiful little cedar chest he had made at school especially for her.

"Hurry, dear, and eat your breakfast, or you'll be late to Sunday School," Mother said.

"Now I have a grown-up bed to sleep in, do I still have to drink that old milk?" Suzanne pouted. "It's the same thing I have every day, not exciting enough for a birthday."

"Of course, you must drink your milk, and you ought to be thankful you have it. Thousands of children would be thrilled to have a glass of milk every day."

"Oh, Mother, you always say that. I don't know anybody who would like a glass of milk. Everybody thinks milk is stupid. I'll drink it, but I'd like something special on my birthday. How about a nickel for a popsicle?"

Mother smiled. "I guess that isn't so much to ask. But run along to Sunday School. Miss Mary will be disappointed if you're late."

Miss Mary was the main reason why Suzanne loved Sunday School. She

made it so interesting.

In her little pocketbook Suzanne carried the nickel for the popsicle. She wanted a cherry-flavored one, and in her imagination she could almost taste it.

Today Miss Mary talked about a far-away place called Hongkong. She had never been there, but she said it was a very great city, on an island by the coast of China. During the last few years, it had become overcrowded by hundreds of thousands of people who had run away from their homes in China because they were afraid of the Communists.

Miss Mary explained that unfortunately they found no new homes awaiting them in Hongkong, or money to build them with, or even land to build them on. They could not get jobs so thousands of people were both homeless and hungry.

"You know, our America has so much food we don't need it all," Miss Mary said, "and our government wants to give food to hungry people. They will send it if the churches will help to distribute it. This costs very little, but unless we Christians do our part, the government's hands are tied. So it's very important that we give the money."

Miss Mary could explain things very clearly. The children could almost see the homeless people who were hungry and the bags of food waiting to be sent.

"There are thousands of children who would like a cup of milk," Miss Mary said.

Suzanne sat up with a start. Why, those were the very words Mother had used at breakfast that morning. And Suzanne had not believed her.

She had been thinking only of the people she knew. She had completely forgotten the people in other countries.

"The milk isn't hard to send," Miss Mary went on. "The government makes it into dried milk powder. That's what we send. Then the people over there put water with it and make it into milk again. Isn't that easy? And it doesn't cost too much either."

"The trouble is that we Americans forget there are hungry people, and we don't even send money we could easily spare."

Suzanne was ashamed. She had never sent any.

"It costs so little that each of you can help," Miss Mary was saying. "Our representative at Hongkong distributes milk powder at ninety different places, most of them new schools started for refugee children. But he can do it only when we give enough powder to make one hundred cups of milk. That gives a child a cup of milk every day for more than three months."

Five cents! One hundred cups of milk! For a little Chinese girl who was hungry!

Suzanne opened her pocketbook as fast as she could and took out her nickel. Some of the other children had nickels too, and they gave them quickly to Miss Mary.

"And we must remember to do this often," Miss Mary said, "not just once. Chinese children get hungry again, just as you do."

Suzanne felt good. How much better it was to send milk to a hungry child than to eat a popsicle because it was her birthday.

Suzanne doesn't know what happened to her nickel, but I do, and I'll tell you the secret.

### WHERE SUZANNE'S NICKEL WENT

Su An had been in Hongkong many weeks, and in all that time she had

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# News and Notes

## Please Note:

By an unforgivable oversight our first issue of the new year went out under a 1956 date line. Will the readers kindly make their own correction. L.P.H.

## PASTOR N. P. SORENSEN SUMMONED

Pastor Emeritus N. P. Sorensen passed away at Oshkosh, Wis. Nov 17, 1956. He was visiting with his daughter, Mrs. Curtis Johnson at Waukegan. Pastor Sorensen was born in Denmark, March 27, 1876. He came to Cedar Falls Iowa, with his parents when he was eight years old. He studied at Trinity Seminary and was graduated in 1902 and ordained the same year to become pastor at Luck, Wis. He was married to Hilda Soholm in 1903. She passed away in 1922. In 1925 he was married to Laura Thomsen. She died in 1943. He has served the following congregations in the U.E.L.C.: Luck-Cushing-Milltown, Wis.; Nelson-Osakis, Minn.; Minden, Neb., Cushing-Wolbach-Logan-Ord, Neb.; Oshkosh, Wis.; Hartland, Wis. He is survived by two sons, Pastor Leander Sorensen, Woodland, Calif., Roland Sorensen, Silver Springs, Md., and three daughters, Mrs. Curtis Johnson, Waukegan, Wis., Mrs. Leonard Petersen, Waupaca, Wis., Miss Ardyce Sorensen, Boston, Mass. He is also survived by a brother Hans Sorensen, Whittier, Calif. and a sister Mrs. Carrie Andersen, Spencer, Iowa. Funeral services were held at Oshkosh, Wis., Nov. 19 the Rev. Kaj Nygaard, officiating. Interment was at Waupaca, Wis., Pastors Thorvald Hansen and Adolph Petersen preached. Pastors Cornelius Hansen, Karl J. Wilhelmsen, Carl Wildrick, LeRoy Andersen, Gudmund Pedersen, N. B. Hansen, Harry Thomsen, Arnold Andersen and Harold Larsen were pall bearers.

Lincoln, Nebr., Our Saviour's Lutheran Church. James W. Olsen, Pastor, has just completed a successful financial canvass. The program was called "Building With Christ" and the purpose was to raise funds for a new

educational building and for debt retirement. The services of a financial counselling firm were used although no representative was locally present.

At the conclusion of the campaign, \$47,000 was raised in cash and pledges payable over a three year period. Of this sum, about \$2,000.00 was given by non-member families who make this their church home and about \$700 was given by Luther Leaguers.

The program was necessary to provide funds to make debt retirement payments on the present church and to make possible the construction of added Sunday School classroom space. The Sunday School enrollment, including the staff is about 175, with an adult Bible Class of about 50. Our cradle roll numbers about 50 so the needs increase each year.

Miss Anna Camilla Jensen passed away at the Invalid Home on December 17 at the age of 76. She came to the Home about three and one-half years ago as an employee; but as her health was failing she became a guest at the Invalid Home until her death.

The funeral service was held at the Elk Horn Church on December 20, and burial was at the Elk Horn cemetery.

Anna Jensen's life work was teaching. In this profession she was rated among the very best. She taught in the elementary schools in Freeborn County, Minn., and at Coulter, Iowa, and at our Mission School and the Brorson High School at Kenmare, N. Dak. For some time she was assistant librarian at Dana College as well as manager of a canteen on College Hill.

She received her training as teacher at Luther Academy, Albert Lea, Minn.; Ansgar College, Hutchinson, Minn. and at the State Teacher's College at Cedar Falls, Ia.

She is survived by one sister, Mrs. Sara Sorensen of Albert Lea, Minn., and two brothers, Alman and Henry Jensen of Gull Lake, Sask., Canada, besides a number of nieces and nephews.

Anna Jensen was a sincere Christian. Her confident faith in the Lord is worthy of our imitation.

## ARE LUTHERANS STILL COMING TO CANADA?

Sometimes we hear statements to the effect that the waves of postwar immigration have subsided to a gentle ripple which today is scarcely noticeable. However, figures indicate that the change may be in us—that immigration has become such a small part of our experience that we no longer take the notice of it that we once did.

Lutheran port workers, covering Montreal, Quebec, St. John, and Halifax, inform us that during the first seven months of 1956 there were 9,911 Lutherans who entered Canada, a 17.6% increase over the 1955 figure of 8,425 for the corresponding period.

Increased immigration in 1956 in comparison with 1955 is also borne out in figures released by our government (Quarterly Immigration Bulletin, Statistics Section, Directorate of Technical Services, Department of Citizenship and Immigration, Ottawa). We find that the following comparison can be made between the first six months of this year in comparison with last year for people entering Canada from "Lutheran" countries.

Country	First Six Months,	
	1955	1956
Germany	8,112	10,141
Denmark	873	1,610
Iceland	11	13
Latvia	217	159
Norway	406	364
Sweden	153	182
Finland	309	430
	10,081	12,899

By comparing these figures with those of the port workers we find that not only a large percentage of immigrants from the so-called "Lutheran" countries actually entered as Lutherans, but that a very high percentage of these were contacted by our port workers. It may also be observed that 22% of Lutheran immigration was not of German origin.

In addition to the foregoing figures it is interesting to note that during the first six months of 1956 there were 4,180 immigrants from the United States. It may be assumed that a significant percentage of these are Lutherans.

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321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## POPULATION FACTS AND THE CHURCH

The Kiplinger Washington Letter has just come to our desk. We have permission to quote it, and since it has so many interesting and vital facts that congregations, schools, and home mission boards must know, we publish the most important points of the letter.

**Now for population . . . people . . . and a long look into the future . . .** the exciting changes in store . . . a guide to business, our whole economy. New babies, more of them in ever. New marriages, and still more babies. Schools, precise needs in the years to come. And colleges, the same.

**Worker shortage, due to birth rate in past.** Prospects for the future. The number of homes to be needed, and when . . . the mathematical certainties. Higher family incomes, rising living standards, more goods and services. The growingest areas, shrinking areas . . . where to move, where not to move. Key your business, investment and personal plans to population trends.

**Total population of the U.S. grows so fast you lose track of it.** 40 years ago, 100,000,000. 10 years ago, 141,000,000. Now 170,000,000. By 1975, 221, 000,000 . . . and that's a lot of people to be fed, clothed, housed, and otherwise serviced . . . potential customers within our system. A lot of people do the work, too . . . as they mature and become able. People will overflow the landscape around the cities . . . rather than now. They will migrate to new places, and fill areas now sparsely settled. They will lead new lives of their own . . . with new patterns, new standards. The babies now, in their lifetime, will make and demand many changes.

### Look at the new babies.

The birth rate in the 30's was low. It jumped in the 40's, during the war. Now it continues, on and on, very high. The steady, near 25 per 1000 of population. But that makes for a total each year. **All-time high this year, 4,200,000.** All signs show higher in future. Translate babies into children or adults . . . add the necessary years. This makes a guide to the needs on schools, business, and other things in the years ahead.

**Young mothers now are having more babies than their mothers had.** In the 30's, 86 babies per year per 1000 women of childbearing ages. Nowadays it's 120 babies from mothers of same ages. In ages 20 to 24, which are the producing years, it's 235 babies. Families larger, too, the 2nds, 3rds, 4ths, 5ths. Young folks nowadays start out having more.

**Marriages run along now at a low but level rate . . .** at 1,500,000 a year . . . from low births in the 30's. **Average age for marriage of a young woman is 20. Average age for marriage of a young man is 23.** First baby comes 2 years after marriage . . . on the average. Other babies come at intervals of 2 years, average. That results in a marriage wave 20 years later, 1960 on. **That marriage boom brings on another housing boom.**

**The present housing boom** (about 1,100,000 new houses in 1956) is down from its peak mainly because there were more births in the 30's and consequently fewer young people of the marriage ages in these days. This slack-off is likely to continue for 2 or 3 years, apart from factor of tight money, just because of the slack-off in marriages, new families.

**Look ahead to 1960 and thereafter.** Then will come many more marriages of kids born in the wave of 1940 on, rising demand for family homes. **Housing boom starts early 60's, running on through the 70's and 80's.** Twice as many houses in 70's as now. **Things that go into the houses, too.** Tremendous new family demands.

**Rising incomes:** More people, plus higher incomes = more business. I means that business will rise even faster than population is rising.

**Incomes above \$5000, for example:** 41% of all families are there. They are families that have more than enough for bare necessities and whose spendings account for a major part of the growth of business.

**Their numbers are growing fast . . .** 1,500,000 more this past year. Of the 50,000,000 families, now more than 20,000,000 earn above \$5000. It's a progressing trend . . . with even greater proportion in the future.

**Middle and upper income families . . .** who are they, what do they do?

**Most are between 25 and 55 . . .** and these are the "buying years." In that age group over half the families have incomes of more than \$5000.

**Many are professionals, managers, self-employed . . .** and as a rule have more education . . . a tip in planning sales campaigns aimed at them.

**Most of them live in suburbs or fringes . . .** not within big cities. Hence the suburb growth, 30%, past 6 years . . . farther-out fringes, 56%. (Central cities slowing down, only 5% growth in 6 years.) The suburbs and the farther-out fringes are STILL growing. Land values are rising.

**The population flow is toward the cities, away from the farms.** Nearly 60% of our people are now city people. A rapidly changing society.

**And now for the sorry story of schools . . .** already jam-packed . . . already inadequate . . . yet headed for worse . . . unless more expansion soon. The children are born and growing up. They are FACTS to be reckoned with. Despite frantic building in recent years, the crop of kids outruns it.

**Elementary schools, 30% more children in 1965, only 9 years off.**

**High schools, 50% more children in 1965.**

**Teachers, 1,200,000 now. Need 1,800,000 NEW teachers by 1965 . . .** some for school growth, some for replacements, 200,000 new teachers a year.

**Spending for schools may have to be doubled . . .** just to catch up.

**Must come mainly from local taxes . . .** there's no escape from that. Any federal aid to education will always be laggard, also very limited.

**The KINDS of taxes indicated:** Not much more from property taxes, for these are already so high that they interfere with economic progress. So there are moves to levy local income, sales, excise, license taxes. (Your own community has been talking about these, or will be shortly.)

**Colleges have an even worse problem, because of high births in the past, plus trend to college for more kids, plus the need for extra education. In college now, 3,200,000 students, 60% higher. Thus an emergency in near future. 1970, 6,700,000 . . . doubled from now.**

**How CAN colleges expand?** The private or independent institutions can expand a little but not much . . . they lack the money and the desire.

**So mainly it's up to the state schools, colleges, universities, supported by tax money.** But even some of them can't expand fast enough, for they don't have the space. Besides, they may get too big and unwieldy.

**The answer seems to be in branches of the state universities, located in various convenient populous areas around through the state.**

**Also in 2-year or junior colleges . . .** local . . . locally operated . . . "higher high schools" . . . cheaper in money and time than the regular colleges. In 1930 there were 300 junior colleges . . . now there are more than 500.

**Consider the worker shortage . . .** more acute in the next few years.

**Young workers, 25 to 34, will actually DECREASE.** The  
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## Church News from here and there

### URGES WOMEN'S CONTROL OF WEALTH BE RECOGNIZED IN CHURCH STEWARDSHIP

Church stewardship education should recognize that "women control the wealth of America today," a woman religious leader told some 70 male stewardship officials of America's leading Protestant denominations at Minneapolis, Minn.

Mrs. Harriet Harmon Dexter, professor and dean of women at Northland College, Ashland, Wis., said women will never be good stewards of the wealth they control until they admit they have the control.

She addressed the annual meeting of the joint department of stewardship and benevolence of the National Council of Churches.

Author of "Financing Faith," Mrs. Dexter said many church women are wasting their time and talents in sponsoring rummage sales and other commercial-type money-raising schemes.

"There are so many pressures that make women do un-Christian things in raising money," she commented.

Mrs. Dexter said the local church should not look to the women's organizations to raise part of its budget. "Whatever women do should be over and above the budget," she said.

### RATES RELEASE OF CHURCHMEN TOP RELIGIOUS STORY OF YEAR

A religious newscaster selected as the top religious news story of 1956 the release of three high-ranking Eastern European churchmen from Communist imprisonment. They are Josef Cardinal Mindszenty and Stephan Cardinal Wyszynski, Roman Catholic Primates of Hungary and Poland, respectively, and Bishop Lajos Ordass, head of the Lutheran Church in Hungary.

Richard T. Sutcliffe, associate director of the Department of Press, Radio and Television of the United Lutheran Church in America, made the selection in the department's weekly transcribed radio program "Church World News" of which he is producer-announcer.

"Despite the frustrations, the brain-washings, the torture and the mental and spiritual anguish these three Christian churchmen underwent," Mr. Sutcliffe said, "few doubted that Christendom was just a little stronger because of them."

Mr. Sutcliffe's "ten top religious news stories of the year" also included:

Exchange visits by delegations of Russian and American church leaders.

Merger moves within the ranks of American Protestantism. (Mr. Sutcliffe noted that 28 church union negotiations were in progress at one time during the past 12 months.)

Response of U.S. churches to the plight of Hungarian refugees.

Deciphering of the Dead Sea Scrolls.

Ambush of five American missionaries by Auca Indians in the wilds of Ecuador.

Stand taken on racial integration by U.S. churches.

Continued trend of "favorable atmosphere" for all religions.

Religious tolerance evident during Democratic Party consideration of Roman Catholic candidates for Vice Presidency nomination.

Bitter parish fight over ouster attempt on the Rev. William Howard Melish, supply pastor of Holy Trinity (Protestant Episcopal) church in Brooklyn, N.Y.

### SURVEY SHOWS ATTITUDE OF SOUTHERN BAPTIST PASTORS TOWARDS INTEGRATION

Thirty-nine per cent of Southern Baptist clergymen in Tennessee approve the integration of Negroes and whites in public schools, a survey disclosed at Nashville, Tenn.

The survey was made by students of Dr. Herbert J. Miles, sociology professor at Carson-Newman College, a Baptist school at Jefferson City, Tenn. The results were announced by the publications department of the Southern Baptist Convention here.

A total of 1,005 pastors out of 1,970 answered questionnaires. The answers indicated that younger and more educated pastors generally favor integration of schools.

Sixty-one per cent of ministers aged 29 and under approved integration, whereas only 16 per cent of pastors in the 50 to 59 age group favored it.

Seventy-three per cent of pastors with bachelor of divinity degrees approved integration.

The survey also revealed:

1. The ministers disagree on issues as capital punishment, integration of races otherwise and forming marriages where one partner has been divorced.

2. Ninety per cent or more of Southern Baptists should be that the National Council of Churches should not ordain women to preach and should not take part in the Lord's Supper outside a Baptist church and should accept by letter as members Baptists even though he has not been immersed.

3. Their differences of opinion result more from educational background than from ages.

4. The average pastor is 41 years old, has been preaching 14 years and has held five pastorates in that span.



## WELFARE STATE DANGERS CITED

A noted theologian has warned members of the Danish Parliament that too great a dependence upon government will stifle self-reliance of the people and make them incapable of democratic self-government.

Dr. Regin Prenter, professor of theology at the University of Aarhus, speaking at the annual worship service marking the opening of parliament here recently, declared that "the greatest danger of the modern welfare state lies in its failure to acknowledge its limitations."

"The danger is that the State not

only cares materially for those who are not able to take care of themselves, but that it will care both materially and spiritually for all of us . . . to such a degree that the personal responsibility of the individual is weakened by it," he said.

Taking as his text, "Thou shalt love thy neighbor as thyself," Dr. Prenter praised "the far-reaching social legislation" of recent years which has "put an end to much human need and misery."

But, he added, "A democracy can live only as long as there is a feeling of responsibility in the people. On the day when the politicians a-

lone have any responsibility and all of us let ourselves be blindly led by them . . . democracy will be finished."

Sharp criticism of the sermon has been voiced by the Danish press, according to the news service of the Northern Ecumenical Institute. It said editors took issue on the grounds that it was a "political sermon" rather than the "ordinary devotional sermon" customarily delivered on the opening of the Parliament, the news service said.

In response to the criticisms Dr. Prenter is quoted as saying that, "a colorless church service is of no devotional value." Dr. Prenter is chairman of the Commission on Theology of the Lutheran World Federation.

## THE LIVING WORD

By Luther A. Weigle

### The meaning of "denounce"

Except for its technical sense, to give formal notice of the termination of an armistice or a treaty, the verb "denounce" now means to declare that something is bad, or to accuse persons of evil. But it was used in a wider, more general sense up to the seventeenth century, meaning simply to proclaim or announce, without implication of evil.

A publication of 1581 is quoted in the Oxford English Dictionary as saying: "I suppose no man will deny, that that Paule doth denounce men to be Justified by fayth." Wycliffe's translation of the instruction to the Levites concerning the tithes (Numbers 18:26) begins: "Commande you, and denounce to the dekenes . . ." Tyndale and later translators have "Speak unto the Levites, and . . ." Following Wyclif the Revised New Testament (1582) had "say, 'we denounced to you, that if any will not work, neither let him eat'" (2 Thessalonians 3:10).

Tyndale, the Great Bible, and the Geneva Bible have "we warned you . . ." and the King James Version, "we commanded you . . ."

The word "denounce" is used only once in the King James Version, where Moses delivers his final exhortation to the people of Israel, warning them what will happen if they turn away from God: "I denounce unto you this day, that ye shall surely perish" (Deuteronomy 30:18). It is used here to represent a general Hebrew verb, *nagad*, which the King James Version translates "declare" 62 times, "shew" 60 times, and "tell" 189 times. The use of the word "denounce" in this verse was an innovation of the King James translators. Coverdale had used "certify"; Tyndale, the Great Bible, the Geneva Bible, and the Bishops' Bible had used "pronounce"; and the Douay Bible had "foretell." The Revised Standard Version reads: "I declare to you this day, that you shall perish."

## LARGE CONTRIBUTIONS FROM THE NORTHERN CHURCHES IN AID OF HUNGARY

Since the end of October very large sums have been collected in all the Northern countries in aid of the population of Hungary and the Hungarian refugees. A number of different relief organizations have collected money and clothing and also the Church relief organizations have made considerable contributions. The collections taken in the churches have resulted in larger sums than at any other previous church collection.

Already on December 1st, two thousand Hungarian refugees arrived in Denmark, Norway, and Sweden and the Church relief organizations have volunteered to be responsible for the care of these refugees. The plan is, as time goes by, to absorb this contingent of refugees in the Northern communities.

Countless organizations and groups, also in Church circles, have published statements expressing strong disapproval of the oppression and terror which wiped out the freedom of the Hungarian nation, and are appealing for effective help wherever possible.



# The Washington Observer

By Gerhard Lenski

## LUTHERAN AMBASSADORS

Three Lutherans are numbered among the seventy-nine Ambassadors serving our country in foreign capitals. They are the following: the Honorable Joseph Simonson, now serving in Addis Ababa, Ethiopia; the Honorable Christian Ravndal, recently transferred from Hungary to Quito, Ecuador; the Honorable Carl W. Strom, recently appointed, now serving in Phnom Penh, Cambodia.

About one-third of our Ambassadors are political appointees. The remaining two-thirds, for the most part, come into Foreign Service after careful training and graduate into higher positions as time passes. We can think of few fields more challenging and inviting to our Christian spirited youth than this one of Foreign Service. It offers great opportunity for travel, adventure and for real usefulness in a troubled world.

And this is a matter to which the church, with her own far-flung, world-wide interests, might well give attention. The church, in her own interest, appeals for men to serve in the Christian ministry and rightly so. Might she not also think beyond her own immediate needs and challenge more of her sons and daughters to consider the field of Foreign Service under our government as a place for life-investment and for special Christian effort? We feel that she should. We feel that men like Simonson, Ravndal and Strom are now establishing a fine tradition, one deserving to be recognized in the church and followed by eager candidates ready to serve world-need in an important, though not easy, way.

## HELP FOR OUR PUBLIC SCHOOLS

Many circumstances combine at this time to draw attention to our public school system. Our public school system, fine as it is, has never run smoothly. There have always been serious problems. But at this particular time these problems seem to be intensified, demanding of our people an interest and a support greater than ever.

Segregation is but one of these problems. Here are some others equally serious — increased enrollments with inadequate school-room facilities — a shortage of capable teachers—lack of funds, state and federal, with which to meet current operational expense. Behind all these lies the greater problem of public apathy and indifference; the disposition of people generally to turn all such matters over to educators and politicians, meanwhile voicing loud disapproval of anything like bond issues or increased taxes to meet the financial needs involved. In short, the most prosperous nation on the earth, with unlimited funds to spend on liquor, luxuries, cars, implements of destruction, is now having trouble to raise sufficient funds to educate the growing child in its midst.

Money, while it is by no means the entire solution of the problem, is highly important. It has been pretty clearly demonstrated that more and better teachers are available for our schools in those states where the monthly pay scale runs from \$350 a month up instead of down. However, behind the money problem lies that of public attitude. Just here the thoughtful Christian can and should make his best contribution, namely, that of his intelligent

interest and his sympathetic concern. As a citizen, as a friend, as a youth, as a supporter of free education, let him offer his help and let him encourage others to do the same. One man's deep concern may appear small, but prayerfully directed, it can become the power of God to perform tremendous and widespread good.

## MORE RECENT INTEGRATION DEVELOPMENTS

It would now appear that the writer of these "Comments" spoke a bit too soon when he stated some weeks ago that integration was proceeding smoothly and successfully in the nation's capital. Fuller and more recent information indicates that this is not the case and that the city which was expected to be a shining example for others in integration in this matter is not proving herself to be such at all. For some days now the Davis Committee representing Congress, has been investigating public school conditions where efforts to integrate have been made. All told some 500 witnesses have been interviewed, 53 of them in public hearings. Many things hitherto kept from the general public have come to light, some of them indicative of progress, others highly disturbing and disconcerting. I list some of these latter: an increase of general disorder in mixed schools; inability on the part of colored pupils to measure up to the standards of the white, vandalism and destruction of school property, lowered morale in the teaching corps, a marked decline in the academic standards of District of Columbia schools.

The tension and bitterness occasioned by these facts is intensified by the report that many white children from the families of present government officials are now attending all-white schools, even private ones or schools in the sections which still remain white. The charge is being made, perhaps with some justification, that the present ruling on integration is

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# You Are A Saint

By Douglas J. Toepel

Recently my eye was caught by a chapter title in a book for Lutheran councilmen, entitled "You are a saint." Of course, that chapter was not addressed to councilmen only, but to every Christian.

More than ninety times God in His Word refers to all those who belong to Christ as His saints. Like majestic church spires rising here and there above the city this word repeatedly stands out in Holy Scripture. Ananias, the disciple at Damascus, had heard how much Paul was persecuting the "saints at Jerusalem" (Acts 9:13). Peter raised Dorcas from the dead; "then calling the saints and widows he presented her alive" (Acts 9:41). Paul addressed his letter to the Romans: "To all God's beloved in Rome, who are called to be saints" (Rom. 1:7). The whole New Testament is addressed pointedly to those called to be living saints.

"Saint" means "holy one," and we are those whom Christ has called to be His holy ones in a world ruled by the Rebel Prince of Darkness. Let us not be confused because the word "saint" has been much misused. According to God's Word, a saint is not one of a small inner circle within the Christian Church, who, whether from motives of sincere dedication or self-righteousness, remains separate from other Christians—like a soloist who refuses to

sing with the common, ordinary voices of the rest of the choir. This, I fear, is the definition of a "saint" in the mind of most Christians who sit in the pews on Sunday morning. Its insidiousness lies in that it robs the Body of Christ, the living Church, of untold power. Moreover, it is even taught by some groups officially!

Such a definition of sainthood takes for granted that God provides two different levels of Christianity—take your choice! By this understanding it is assumed there is a small circle of First Class Christians, made up of those who love Christ and live like Him one hundred per cent of the time. These constitute the living saints. But, this view would hold, there is the vast majority of the baptized, Second Class Christians who love Christ and live like Him say thirty-three or fifty-nine or seventy-two per cent of the time. Naturally, if you choose to belong to this Second Class you can swear a little, lie a little, steal a little, and be a little unfaithful to your mate. In other words, you can live just an ordinary more or less worldly life. If you are baptized, confirmed, go to church occasionally, give a little (perhaps very little) and say rote prayers, you too will be accepted by Christ in Heaven as well as the saints. Surely God could not keep us out—for we are the majority!

It must be comforting to the Easy-Way Christians to be assured of their salvation on the basis of their minimum response to God as they lounge through life, indifferent and unresponsive to the high calling of Christ, confident that it is up to the Pastor to do all the praying, Bible-reading, witnessing and visiting. Isn't that what we're paying him for! And besides, who wants to be a saint anyway!

But those who read the Word of God know that it is because God is holy that only those who are holy can stand in His presence. Holy Scripture makes very clear that "a holy one"—a "saint"—in God's Book does not mean one who is "holier than thou." Rather, a saint is a sin-

ner washed clean in the Blood of the Lamb. A saint is a sinner saved by grace unto newness of life. A saint is you and I—every true Christian—justified and sanctified through the Cross of Him who dwells in our hearts as we engage in our daily work and play. For as we enter the threshold of salvation in the moment of surrender He confronts us with this total demand: "Be ye holy, even as I am holy." "Be ye therefore perfect, even as your Father in heaven is perfect."

There are therefore not two classes of Christians: the saints on the one hand—that is, pastors and others who seek fully to surrender their wills to Christ, and the vast majority of baptized Christians on the other hand—those who desire to be saved finally, but who wish for the present to remain in some measure on friendly terms with the world, the flesh, and the devil.

According to God there is only one class of those who belong to Christ and it comprises every soul who, redeemed by His precious Blood, lives in union with Christ. And for everyone who lives in Christ the demand is equal—the same holy life of sacrifice, self-denial and love of each that He may give the same reward to all. Was not this the reason He was willing to die upon the Cross—to make sainthood possible for you and me? The sainthood of every believer—this is the mandate of Christ! He accepts nothing less.

Thus, St. Paul and all the other writers of the New Testament books speak for Christ in addressing you and me as they call us to be living saints. Better than any other illustration, I believe, is the following definition of our calling as saints: We are told of a little girl by the name of Catherine who toured Europe with her mother. She was fascinated by all she saw there, but was particularly impressed with Europe's great cathedrals with their tall spires, high pulpits and massive arches. But above all, she was thrilled by the glorious stained-glass windows of the Apostles and heroes of

(Concluded on page 13)



# DANA COLLEGE: A Statement Concerning Accreditation

A primary current objective of Dana College—and very rightly so—is to complete our qualifications for full accreditation by the North Central Association of Colleges and Secondary Schools. Toward this goal we are directing every possible effort. But in our concern for this important objective we may become too negative in our thinking: we are prone to say we are not yet accredited by North Central—and let it go at that. Without for a moment minimizing the importance of this particular accreditation we can say—with complete honesty, on the basis of Dana's standing and the experience of her graduates—"Dana IS an accredited school" in several areas and agencies of strategic significance. Dr. Elmer Rasmussen, Dean of the College, has prepared the following analysis which presents our status fairly and clearly. We commend it to the earnest attention of every person interested in Dana. Read it carefully, and let it be your guide in your appraisal of our school, particularly in your contacts with prospective students. We must not slacken our efforts to increase our status; we want above all to be honest in our appraisal; but let us be properly positive in evaluating what we are and what we have to offer in Christian higher education.

—C. C. Madsen, President

## DANA COLLEGE: ITS STANDING AMONG COLLEGES

By Dr. Elmer Rasmussen



Many have asked concerning the standing of Dana College as far as "accreditation" is concerned. Quite often when they speak of accreditation they have no clear meaning in mind but only a vague feeling that a college has to be accredited or something is wrong with it.

There are literally dozens of accrediting agencies. Many professions have their own—law, medicine, nursing, chemistry, speech, etc.—each concerned with its own group. Generally speaking these are of no concern to students of Dana College because they apply mainly to specialized or graduate programs offered largely at state universities.

There are four "accreditations" that are of direct interest to Dana College. The major one of these is accreditation by the state university, which has to do with transfer of credits from Dana to other colleges or universities. Accreditation of this kind is listed in an annual report by the registrars' association on the standing of all institutions of higher learning in the United States; this report

becomes the basis for acceptance of transfer credits. It is of importance to those who are going into professional colleges on the basis of pre-professional training at Dana—pre-law, pre-medical, pre-engineering, medical technology, pre-dental, and others—as well as for those who go into graduate colleges for advanced training in any field, such as education, social welfare, chemistry, biology, mathematics, psychology, business administration and many other areas.

It can be stated clearly and without any reservations that the credits of Dana College are accepted at full value for the entire four years of work offered, and that the degree from Dana College is accepted by graduate colleges for admission into graduate programs on an equal basis with any other college or university of the nation. This can be verified at any time by checking in the annual report of the American Association of Collegiate Registrars and Admission Officers; a copy will be found in the registrar's office at Dana or at any other recognized institution of higher education in the nation.

A second accreditation of importance to students is that from the State Department of Education. This is necessary for teacher certification within the state and also becomes an essential basis for accreditation for teaching certificates in other states. Dana College has this accreditation for all levels of elementary and secondary education. Therefore our education courses and program are accepted at full value by any State Department of Education in the nation.

One must remember that specific requirements for certification for teaching vary from state to state. Since certification is always through the Department of Education of each state, and each state sets its own requirements, we find variations between states in the number of credits required and the specific courses needed for certification. Such variation is not large and for the most part consists in the choice of specific courses from the program offered at Dana College. A number of states, such as Iowa, do require that if a student has his teacher education from a college that is not a member of the regional association (North Central Association in the case of Dana), the student must subsequently take 6 semester hours of work at a member college, after which the teacher preparation is accepted at full value and without question. This is a technical requirement which casts no reflection on the acceptability of the credits of the college.

A third accreditation of significance for Dana College is that given by the State Department concerning veterans' training or education. A veteran may of course attend any college or institution he pleases, but he will not be able to receive

educational benefits from the government unless the college is approved. Dana College is approved by the State Department for training veterans under all public laws that apply: P.L.'s 16, 346, 5634, and 894. Therefore all qualified veterans attending Dana College may receive educational benefits while pursuing their college education.

The fourth area of accreditation of significance to Dana College is called regional accreditation, or membership in the regional association. Dana College is yet a member of the North Central Association but is working towards such membership and has every reason to believe it will be attained soon. The value of membership lies basically in two directions. One is the stimulation that results from belonging to a group that is constantly evaluating its work in order to give more effective instruction to students. The second is that of special benefits of membership resulting from the fact that it has become an accepted pattern for Foundations, corporations and industrial organizations to grant funds and scholarships largely on the basis of membership in the regional association. So while such membership is of great value to us, lack of membership does not signify that instruction is weak at Dana or that its credits are of inferior value.

On the question of the quality of instruction offered at Dana College, let it be known that Dana has made use of national examinations for the purpose of comparing results with those of other colleges of the nation. Since 1949 we have each year required all seniors to take tests developed by the Educational Testing Service of Princeton, New Jersey, for measuring general educational achievement of seniors over the nation. Dana seniors have each year averaged above the national average in these tests.

In addition we constantly make use of national tests in specific subjects such as chemistry, biology, education, accounting, business administration, etc. in evaluating our special programs and measuring our progress. Here, too, we find that in most areas (all of those listed above) we consistently rank high on national norms. We also use other ways of measuring the quality of our instruction, including such things as the success of our students in graduate colleges and also success in chosen occupations. And we receive unsolicited comments from graduates of professional schools to the effect that students from Dana have shown superior training.

On the basis of such measurements we have a sound basis for stating that instruction at Dana is of high quality and that students interested in a sound thorough education can be assured that they can gain it at Dana College.



## A Tribute to N. P. Sorensen

By Theo I. Jensen

He was my pastor and teacher in my teen years, and we have had but few occasions to meet him since. But with gratefulness that I remember him. Pastor Sorensen was a quiet mannered, soft-spoken man. He was not, I think, ranked as an important preacher, but there was at least one teen-aged boy in his audience in the little Wolbach, Nebraska frame church who listened when he preached, and who has remembered. What greater tribute could be given to any preacher than to say: He was able to talk to a boy! I do not recall that this pastor was one of the much-elected to important church boards, but he was one of the most effective catechism and Bible history teachers I ever had. I seem to recall from my own ordination vow that this was one of the specific things to which the pastor is called. I was in confirmation class, attended together with my brother; and we loved him. We met in his home, and to

bring to his pantry things from our farm, as we did now and then, was a happy privilege. Incidentally, he made my confirmation day a great day, one of the most meaningful in my life. It had tremendously much to do with my remaining in the Christian faith. And in so far as my life since then may have been useful, Pastor N. P. Sorensen was one of those several persons who had something important to do with it. If I may know when my day's work is over that God enabled me to help a boy or two to know the Lord and to put life to useful purpose, I shall have reason to feel that I was a success after all!

Pastor Sorensen has labored and has now gone to be with his Lord. To his children and to our church I am moved to make this public tribute to him, and to thank God for his ministry.

### EDITORIALS AND COMMENTS

(Continued from page 3)

There is the low birth rate back in the 30's . . . fewer now than the age of 25.

Older workers **MUST** be used to fill the gap in next 20 years. It's a statistical must, not a mere sentiment or a welfare thought. And there will be more available than almost 25% more over the age of 45. Also older workers aren't as old as formerly . . . they are more productive because of new machines, better health, better education, and the like.

Women working at pay jobs outside the home are increasing. In 1920, 8,000,000. In 1940, 13,000,000. Now, 21,000,000. By 1965, 27,000,000. One-third of the married women work at pay jobs now. Women aged 45 to 64, 42%.

Divorce rate near level in last 5 years, down from postwar peak, but higher than prewar. Three out of 4 divorcees marry . . . on average. Girls marrying at 19 have many more divorces than girls marrying at 21.

Births outside wedlock are more than double the prewar . . . 18 now, 7 then, per 1000 unmarried women. Negro rate is much higher.

Negro population rising slightly, from 10.2% to 10.9% of total, 1940 to now. More births but also more deaths. **Better for Negroes:** About 12% are professional, managerial, white-collar . . . in 1947 it was 9%. Upward trend in all

Negro strata . . . better education and economic status.

**Church membership rising.** About 60% of people belong to a church, as compared with 50% prewar, 36% in 1900. Suburban churches rising fast.

**Now look at growingest areas of U.S.:** Fla., fastest growing of big states, percentagewise . . . up 36% past 6 years. Means addition of 1,000,000 people. Calif., up 27% in the past 6 years. But this adds some 2,900,000 people. **Mountain States, well up.** Nev. 55%. Ariz. 41%. Col. 22%. N. M. 20%. Utah 18%. **Other fast-growing states:** Del. 26%. Md. 20%. Mich. 18%. Tex. 16%. Ohio. 15%. Ore. 13%. Ind. 12%. Wash. 12%. La. 12% **Lagging behind the average of U.S.:** New England, excepting only Conn. Others lagging: N.Y., Penna., N.C., Ga., Ill., Wis., Minn., Iowa, Neb., Dakotas, Mont., Idaho, Mo., Okla., Ky., Tenn., Ala.,

**Actually losing population:** Me., Vt., W. Va., Miss., Ark. States not listed are near U.S. average . . . 11% in past 6 years. Study these trends for business, markets, investments, moving.

**An economic problem for the future,** due to population changes: We shall have more young and many of them will be going to school longer. We shall have more retired oldsters, for the life span is lengthening. Both young and old must be cared for by people of middle or working ages. Can we manage? Yes, thanks to productivity. Even shorter work hours? Yes.

### THE WASHINGTON OBSERVER

(Continued from page 6)

made for "the other fellow," the little fellow, the poor white to pay out and not for the families of Supreme Court judges, Cabinet members, Senators and others of eminence and importance.

viewing these new developments,

we incline to repeat some earlier stated conclusions. The Supreme Court has not dealt realistically with this problem in that it has not prepared the way for the carrying out of its ruling. At the very time when Federal Aid, badly needed, is denied our public school system by our Congress, it becomes unwise to bring this integration problem to its present sharp focus. Now that the prob-

lem is acute, both white and colored must exercise patience and be careful to forgo force. Time must be given for the working out of strained relations. The spirit of Christ must enter in and we who represent that spirit must not fail to give our testimony and render our help. Because the task is hard is no excuse for the Christian trying to sidestep it.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## What About Elvis?

By Franklin Highby

"Elvis Presley: Good, Bad, or Neither" was the topic for discussion at the rally of the Southern Circuit of the Illinois District Luther League at Clifton, Ill., on November 30 and December 1.

It was interesting to note that in this group of 25 young people, which was composed of about 16 girls and 9 boys, the sentiment in favor of Presley was not very strong. It seems to be a fact that more girls than boys favor this singer. It was suggested to the boys at this rally that their dislike for Elvis might be due to the fact that they were a bit jealous of him. The boys, however, were not inclined to admit this.

The youth were generally inclined to admit that the gyrations which Presley goes through are quite sexy. Some thought that it was not necessarily wrong that sex should be displayed in this manner.

Many considered him to be a rather crude and primitive individual. They thought that he was—what I suppose that most of us are—a product of his background.

In connection with Presley, the question of dancing came up. Some thought that dancing is beneficial on account of the poise and social life which it helps to bring, but that the movements of Elvis are not the sort that they would advocate. One said that Rock 'N' Roll is okay but not the way that Presley does it. Someone also took the position that there should be no dancing at all among Christian youth.

One of the girls said that the dancing which parents did in their youth might not have been of a calibre than Rock 'N' Roll is.

We have read in the newspapers that boys who were imitating Elvis by wearing sideburns were the ones who got the lowest grades and had the poorest attendance in school. During this discussion several said that this was merely a symptom of their emotional difficulties. Since it was forbidden to wear this hairdo, they did it deliberately to defy authority.

It was said by at least one of the young people that the singing of Presley was acceptable. It was the swaying which should be eliminated.

Some of the girls likened their interest in Elvis to that of the boys for Marilyn Monroe. They felt that if they were to be criticized for being followers of this

singer, the boys should be criticized for liking Marilyn in her low cut dresses.

It was believed by at least a few of the youth that Rock 'N' Roll of Presley is just a form of entertainment and is neither good nor bad.

It seemed to be agreed that Elvis is not the originator of this particular form of dancing—he just copied from somebody else.

The extravagance of this performer is to be noted. He owns five automobiles and has some forty shirts that he has never worn. He seems to enjoy "living it up" because he experienced so much poverty in his youth. In regard to his extravagance, one of the boys said that it was ridiculous for anyone to have so many automobiles. Another said that if he could afford them he had every right to buy them. It was generally admitted that we do not know how much he might be giving to charity.

On the positive side of the ledger, his kindness to his parents was noted. He is also very cooperative in appearing in his home town when he is called upon to raise money for charitable causes.

Presley does not drink, smoke, or swear. He claims to be quite religious. It was from attending revival meetings that he learned his strenuous wiggling.

Four possible reasons might be mentioned why youth are attracted by this performer:

- 1) His dancing is an outlet for sexual feelings.
- 2) Youth like that which provides action and is different—this his dancing does.
- 3) Most parents seem to resent the influence of him upon their youth. The youth therefore show their of their rebellious spirit by idolizing him the more.
- 4) Youth like his flashy clothes and automobiles.

It is possible that if parents did not speak out so strongly against Elvis, youth would not be so likely to idolize him.

No doubt he is a fad who will be replaced by somebody else in a few years.

Whether or not we like it, we must face the fact that many of our youth are fascinated by this popular singer. We can't eliminate their feeling for him by lack of understanding and coercion.



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\* Officers taken from 1956 Yearbook.

## Surveying the School Situation

By Howard Clark

In the ancient city of Athens was a soldier and stonemason. He was an ordinary-appearing man, pictured as having a pug nose. Despite his every-dayness, his name still lives. That is because he was a thinker. His name is Socrates.

In Germany in the early sixteenth century lived the son of a miner who changed the religious history of the world. He studied to be a lawyer and later became a monk. He was Martin Luther.

These men who dare to think stand out as lighthouses along the pathway of mankind. The world needs thinkers. Are some men naturally born "brains"? Certainly at birth each man has his own possibilities. But a boy at the best is raw material. He needs to grow, to develop physically and also mentally.

No one can tell you how great thinkers develop. They do not grow like plants. Because both parents are smart, it does not follow that the son will be. Or likewise, because both parents are ignorant, it does not follow that the son won't be smart. One of our modern hymn writers feels that he inherited his ability to write verse from his mother, who could never read or write. She didn't have the opportunity to develop her talents, but he knew her well enough to see her latent possibilities.

Two ways have been discovered which encourage the development of brilliant men. They are:

Constant challenge and stimulus.

Contact with other eminent minds.

You should find these two things in your home, in your church, and in your school. If you don't, get over to the public library and start with the books of Aristotle and end up with Zola—they are all waiting for you. However, as I said, you should find in your school conditions favorable to growth, and it is the pro and con of the school situation that we are surveying.

(From the forthcoming book, *For Fellows Only*, to be printed by Zondervan.)



## BY THE FIRESIDE

### BE BRAVE!

Be Brave!  
The day will dawn, however dark the night;  
The right will win, however fierce the fight;  
The end is sure, however far from sight.

Be brave!  
Not ours to shirk or shrink, to doubt or dread;  
Not ours to turn from hardships seen ahead;  
Not ours to falter whereso'er we're led.

Be brave!  
The road will brighter grow through-out its length;

The load will lighter grow through added strength;  
The goad will turn to helpful staff at length.

Be brave!  
With crown of thorns truth still adorns her own;  
On scaffold, cross and gibbet rears her throne;  
Her altar stands where each must stand alone.

Be brave!  
The coward lives and dies an abject slave;  
The fearful is a tyrant, fool and knave;  
Omnipotence is only with the brave.  
—Author Not Known

### EARTH TO HEAVEN

"Hail, O Light! For unto us buried in darkness, shut up in the shadow of death, light has shone forth from heaven, purer than the sun, sweeter than life here below. That light is eternal life, and whatever partakes of it lives. But night fears the light, and hiding itself in terror gives place to the day of the Lord . . . For the Sun of Righteousness who drives his chariot over all, pervades equally all humanity, like the Father who makes His Sun to rise on all men, and distils on them the dew of the truth. He hath changed sunset into sunrise, and through the Cross brought death to life, and having wrenched man from destruction, he hath raised him to the skies, transplanting mortality into immortality, and translating earth to heaven."

Clement of Alexandria

### THE EVERLASTING ARMS

There are many ways of viewing events and circumstances and our relationship to them: for example, there is the depressing, soul-destroying way of everlastingly looking on 'the black side,' and lamenting how dreadful everything is.

Then there is the happy-go-lucky, irritatingly cheery outlook of the person who slaps you on the back and says, "Don't worry—it may never happen,"

and then, when it does, equally cheerfully exclaims, "Well, it might have been worse."

Then there is the Christian way, an honest and realistic facing up to all that comes or threatens us, with a calm confidence derived from the assurance that "underneath are the everlasting arms," —Dr. Trevor Davies in *The Christian World*.

### EXCEPTION

By Abbie L. Ronne

They say that trees will never bloom  
Nor bear in time of snow,  
But oh, today, I found that that  
Belief is hardly so.

For yesterday, we bought a tree  
And fastened it in place  
It didn't have a flower on  
Nor yet of buds a trace.

And then this morning, quite before  
The house was warm or light,  
That tree with fruit was loaded down,  
And blossoms, starry bright!

—Sentinel

### PRAISE HIM!

All nature's works His praise declare,  
To whom they all belong;  
There is a voice in every star,  
In every breeze a song.  
Sweet music fills the world abroad  
With strains of love and power;

The stormy sea sings praise to God,  
The thunder and the shower.

—Henry Ware, Jr., 18

### "HE KNOWETH ALL"

The twilight falls, the night is near,  
I fold my work away,  
And kneel to One who bends to hear  
The story of the day.

The old, old story yet I kneel;  
To tell it at Thy call;  
And cares grow lighter as I feel  
That Jesus knows them all.

Yes, all! the morning and the night,  
The joy, the grief, the loss,  
The roughened path, the sunbeam bright,  
The hourly thorn and cross.

Thou knowest all—I lean my head,  
My weary eyelids close,  
Content and glad awhile to tread  
This path, since Jesus knows.

And he has loved me! All my heart  
With answering love is stirred,  
And every anguished pain and smart  
Finds healing in the Word.

So here I lay me down to rest,  
As nightly shadows fall,  
And lean confiding on his breast  
Who knows and pities all.

—Author Not Known

A neighbor went over to a young  
newly-wed's house and found her  
tears. "Why, what's wrong, Margaret,"  
she asked.

"I made a cake and put it in the  
refrigerator and there isn't any frost  
on it yet," she replied.

"I wish you had the spunk the  
government's got," ranted the wife to  
her husband. "They certainly don't  
being in debt keep them from spending."

Have you heard about the rich Texan  
oil man who visited Paris? He led  
his way back to look up at the Eiffel  
Tower, and exclaimed: "Um-m-m-m-m  
Ah wonder how many barrels this  
produces!"



## A SECRET OF SHARING

(Continued from page 1)

ever eaten enough to feel full. Every day she went with her mother and little sisters to the Welfare Center where they received a little rice and fish. Every day they wandered about begging and looking in the garbage for more food.

This morning, when Su An woke up and pushed off the gunny sack that kept her warm she remembered, "It's my birthday! I'm nine years old today!"

She did not expect to celebrate. It could be like any other day.

But a miracle happened!

At the Welfare Center the lady in charge said, "Aren't you one of the children who applied for the refugee school?"

"All three of my little girls applied any weeks ago," Su An's mother answered.

"Well, we have one place. I guess this big girl can have it. How old are you?"

"Nine years old today," Su An answered proudly.

The lady smiled. "This is a nice way to celebrate. You'll get one meal every day at the school. That will make it a little easier for all of you." Then she looked at a card in her hand. "Oh yes! Someone has given the money for you to have a cup of milk every day for one hundred days. The milk will make you feel like playing again. I'm very happy for you."

So Su An had a wonderful birthday, too.

If Suzanne knew our secret, I think she would give lots more nickels. I hope Miss Mary will remind her, and that she will give as often as possible. Since you know the secret, how about you? Won't you help as many children as you can to have milk every day?

(There are still many thousands of refugee children—in Hongkong and other places—who go to bed hungry each night. You can help send milk and other life-giving foods to them by contributing to the "One Great Hour of Sharing," United Appeal of the American Protestant churches. This year's observance will be held on March 31, 1957 in tens of thousands of churches throughout the United States.)

## You Are A Saint

(Continued from page 7)

in the Christian Church.

After she returned home and was back in Sunday School one Sunday morning, her Sunday School teacher asked the question, "What is a saint?" Several of the little girls in class made fumbling attempts to answer the question. Not one knew

what a saint is. Silence followed as the teacher waited for the right answer. Timidly, but with a knowing light in her eyes, Catherine raised her hand for permission to answer. The teacher nodded and Catherine enthusiastically replied, having in mind the beautiful stained-glass windows of great Christian leaders: "A saint," she said, "is one who lets the light shine through!"

The other little girls giggled and laughed at what seemed to them a silly answer. But the teacher was delighted. "Catherine is right," she said. "A saint is one who lets the light and the glory and the love of Christ shine through his life."

Do you? Do I? This is the test

of whether we are living up to the calling to which Christ calls us in His word.

The next time you confess the Apostles' Creed, will you not think of the words on your lips: "I believe in The Holy Christian Church, (which is) the communion (the fellowship) of saints (on earth and in glory)"—and mark that at this point you are talking about yourself and the calling that is Christ's supreme concern—your sainthood today.

## GUYER AND HANSEN LOANS

### INSURANCE — REAL ESTATE

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen



**I'm curious.  
I ask questions,  
and I have an answer  
you will be interested in.**

**I** am one of several employees in the Policy Issue department at Lutheran Mutual. Less than two years ago, I'd never seen a Selector Plan. The first was issued in February, 1955. Since then, more than twice as much Selector insurance crosses my desk as any other kind. I asked my supervisor the reason . . . and here's his answer.

"It's as simple as this," he said. "The Selector Plan makes it possible for people to afford \$10,000 more life insurance. They are convinced it offers more for their money than they can get elsewhere. It's a low-cost way of meeting a great need."

Write to our Agency Department. They will be glad to send you information without obligation.

# Lutheran Mutual

An Old Line Company  
-- and it does make  
a difference!

## LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa



# ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Fun
Previously acknowledged (December 26, 1956)	128569.98	7921.76	41086.24	21219.29	28781.13	5235.54	2432
Oakland, Calif., Our Saviour's Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00	3
Minden, Nebr., Fredericksburg Luth. Church	328.58	19.00	137.00	36.58	68.00	6.00	6
Norwalk, Calif., Trinity Luth. Church	387.22	23.00	162.00	41.22	81.00	7.00	7
Bone Lake, Luck, Wis., St. Paul's Luth. Ladies Aid in memory of Ada Anderson	3.00			3.00			
Blair, Nebr., Good Shepherd Home from the Guests and workers for Christmas Offering	14.20		7.10		7.10		
Rutland, Ia., Trinity Luth. Church from friends and relatives in memory of Mrs. Maren Gregersen	27.00	7.00			20.00		
Winnetoan, Nebr., Bethesda Luth. Church from the Christmas Offering	126.10			126.10			
Kankakee, Ill., Trinity Luth. Church	225.00	13.00	94.00	24.00	47.00	5.00	4
Minden, Nebr., Bethany Luth. Church	301.71	18.00	126.00	31.71	63.00	6.00	5
Shennington, Wis., St. Peter's Luth. Church	25.00			25.00			
Neola, Ia., St. Paul's Luth. Church S. S. Offering Birthday Bank \$12.64 and Christmas offering \$21.23	33.87	33.87					
Shennington, Wis., St. Peter's Luth. Church from Christmas Program Offering	46.69	46.69					
Scranton, Ia., First Luth. Church in memory of Mrs. Irene Knee of Lincoln, Nebr.	10.00					10.00	
Albert Lea, Minn., Trinity Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00	1
Moorhead, Ia., Bethesda Luth. Church	400.00	24.00	168.00	40.00	84.00	8.00	7
Clifton, Ill., Zion Ev. Luth. Church in memory of Mr. and Mrs. Andrew Anderson	20.00						
Coulter, Ia., Nazareth Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00	5
Ord, Nebr., Bethany Luth. Church in memory of Will Nelson from the Ladies Aid \$3.50; Mr. and Mrs. L. B. Woods, .50; and Mr. and Mrs. Henry Enger 50	4.50				4.50		
From Mrs. Christine Larsen, Emma Larsen, and Oscar Larsen \$2.50; and Rev. and Mrs. C. Jeppesen \$2.00	4.50	4.50					
Royal, Ia., Bethlehem Luth. Church from Sewing Circle for E. Whittier, Calif. Synod Quota	50.00				50.00		
Farmington, Minn., Farmington Luth. S. S. from Christmas Program	210.00	42.00	42.00	42.00		42.00	4
Jacksonville, Ia., Bethlehem Luth. Church in memory of Mrs. Mary Christensen from Mr. and Mrs. August Christensen, Mr. and Mrs. Lavern Hansen, Mr. and Mrs. Thomas Hansen, Mr. and Mrs. John Jorgensen, Jr., Mr. and Mrs. John Jorgensen, Sr., Mr. and Mrs. Ralph Nielsen, and Mr. and Mrs. Earl Andersen	155.75	155.75					
Norma, No. Dak., Zion Luth. Church from the S. S. Christmas Offering	7.00				7.00		
McNabb, Ill., McNabb Luth. Church, in memory of Mrs. Albert Paulsen from Albert Paulsen, Mrs. Betty Foot, of McNabb, Ill., and Mrs. Francis Holst-law, Foreston, Ill.	15.00	15.00					
Omaha, Nebr., Pella Luth. Ladies Aid	25.00	25.00					
Bowbells, No. Dak., Bethlehem Luth. Church	69.38		29.69		29.69	10.00	
Cedar Falls, Ia., Nazareth Luth. Church	57.36	57.36					
For East Whittier, Calif., Project	300.00	18.00	126.00	30.00	63.00	6.00	5
Salt Lake, City, Utah, Tabor Luth. Church	2500.00				2500.00		
Tabor Congregation Christmas Offering	150.00	9.00	63.00	15.00	31.50	3.00	2
Sunday School Christmas Offering	68.51			68.51			
Clifton, Ill., Zion Ev. Luth. Church	27.62			27.62			
Waupaca, Wis., Trinity Luth. S. S.	241.81	14.00	101.00	27.81	50.00	4.00	4
Calgary, Alta., Canada, Sharon Luth. Church	30.00				30.00		
Standard, Alta., Canada, sent in by Anton Myrthu	517.60	31.00	217.00	53.60	108.00	10.00	9
In memory of Mrs. Chris Jensen, \$2 from Mrs. M. M. Jensen, \$2 from Mr. and Mrs. Vernon Larson, \$2 from Mr. and Mrs. Anton Myrthu, \$2 from Mr. and Mrs. Elmer Jensen and \$1 from Mrs. Jim Poulsen, Calgary	9.00			9.00			
<b>Total</b>	136461.38	8567.93	42989.03	21970.44	32339.92	5382.54	252
Received with thanks.							
Blair, Nebr., December 31, 1956.							
Previously acknowledged (December 31, 1956)	136461.38	8567.93	42989.03	21970.44	32339.92	5382.54	252
Viborg, So. Dak., Spring Valley Luth. S. S., Birthday Bank \$20.54 and Christmas Offering \$5.79	26.33	26.33					
Laurel, Nebr., Gethsemane Luth. Church, from J. H. Tennesen	20.00		20.00				
Plainview, Nebr., Bethany Luth. Church	49.80	3.00	21.00	4.80	10.50	1.00	
Eugene, Ore., Emmaus Luth. S. S. Birthday Bank and Pennies \$10.11	111.11	95.96			15.15		
Harlan, Ia., Immanuel Luth. Church from the Dorcas Society	30.00	10.00			10.00	10.00	
Ebenezer \$10							
Whittier, Calif., St. Andrew Luth. Church	101.88	6.00	42.00	11.88	21.00	2.00	
Pasadena, Calif., Bethany Ev. Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00	
Church Ex. Fund (Home Mission)	91.20				45.60		
Sidney, Mich., Immanuel Luth. Church	35.00	35.00					
Brush, Colo., First English Ev. Luth. Church							
From Women's Missionary Society	24.60						
From the Sunday School	101.31	101.31					
West Branch, Ia., Bethany Luth. S. S. Christmas program offering	38.66	38.66					
Atlantic, Ia., St. Paul's Luth. Church	700.00	42.00	294.00	70.00	147.00	14.00	1
Royal, Ia., Bethlehem Luth. S. S. Christmas offering	142.12	142.12					
Westby, Mont., Emmaus S. S. Christmas program offering \$24.30, Sun. Collection \$18.80	43.10	43.10					
Sidney, Mont., Brorson Luth. Church	23.75	23.75					
Eben Ezer \$16.80							
Oregon, Wis., St. John's Luth. Church	413.58	13.08	173.50		114.50	40.00	
Oregon, Wis., St. John's Luth. S. S.	30.37	30.37					
McCabe, Mont., Ebenezer Luth. S. S. Christmas Program	74.62	74.62					
Sidney, Mont., Pella Danish Luth. Church from friends in memory of John Robertson	10.00				10.00		
Irene, So. Dak., Turkey Valley Luth. S. S. Christmas Program Offering	30.00	15.00				15.00	
Plainview, Nebr., Bethany Luth. Church, from Mrs. J. Will Jensen and Kenneth Jensen	50.00	50.00					
Reedley, Calif., Ebenezer Luth. Ladies Aid	25.00				25.00		
Minneapolis, Minn., From the Immanuel Mission Society for Ebenezer Home at Brush \$10							
Brooklyn, Wis., Brooklyn Luth. S. S.	37.00						
Scranton, Ia., First Luth. S. S. Christmas Offering	40.00	40.00				37.00	
Minneapolis, Minn., Immanuel Luth. Church, Rec'd of Mr. and Mrs. William J. Von Stocken	30.00						
Sleepy Eye, Minn., Trinity Luth. Church	666.40	39.00	279.00	70.40	139.00	13.00	1
From the Sunday School	145.36	36.81				108.55	
Cushing, Wis., Cushing Luth. Church, in memory of Mr. and Mrs. Peter Jensen of North Luck, Wis. and in memory of Mrs. P. H. Peterson of Cushing, Wis., \$5 and \$5.96 in memory of Mr. and Mrs. Erick Erickson of Cushing, Wis.	10.96			10.96			
Cushing, Wis., First Luth. Church from the S. S. Program offering	66.80	66.80					
Shennington, Wis., St. Peter's Luth. Church	528.31	31.00	221.00	56.31	110.00	10.00	1
Edmore, Mich., Our Saviour's Luth. Church	109.20	10.00	42.00	12.20	21.00	5.00	
Edmore, Mich., Our Saviour's Luth. S. S. Christmas Tree Offering	38.77	38.77					
Greenville, Mich., St. Paul's Ev. Luth. S. S. \$49.45 and from parents and friends \$70.25	119.70	119.70					
Luck, Wis., First English Ev. Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00	
Luverne, No. Dak., Luverne Luth. S. S.	40.00	40.00					
Spencer, Ia., Bethany Luth. S. S.	86.18	86.18					
Oregon, Wis., St. John's Luth. Church	50.75	50.75					
Omaha, Nebr., Pella Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00	
Red Deer, Alta., Can., Trinity United Ev. Luth. Church	50.00				50.00		
Kenmare, No. Dak., Trinity Luth. Church from Norma Luth. S. S.	6.10	6.10					
Ostenfeld, Manitoba, Can., Ostenfeld Luth. S. S.	20.00						
Oyens, Ia., Gethsemane Luth. S. S.	35.47	35.47			20.00		
Oneonta, New York, St. Matthew Luth. Church	5.00						
Jacksonville, Ia., Bethlehem Luth. Church	1200.00	72.00	504.00	120.00	252.00	24.00	



Blair, Nebr., January 5, 1957. P. V. Hansen, Treasurer



Take inventory . . .

## HAVE ANY OF THESE EVENTS HAPPENED TO YOU RECENTLY?

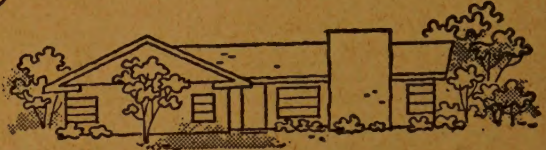


just married?



a new addition to the family?

a different address?



a bigger job?

**IF SO**, perhaps you've overlooked having your life insurance policies brought up to date.

**Remember**, life insurance is the investment that's *constantly adaptable to your changing life needs*. That's why when important events happen it's to your best interest to keep your policies up to date — providing the protection and benefits you desire for yourself and your family at all times.

**Take personal inventory now.** If you've had recent changes, your LUTHERAN BROTHERHOOD representative will be glad to be of service on any or all of your life insurance policies — or mail the coupon below.

# Lutheran Brotherhood

### HOME OFFICE

701 Second Avenue South  
Minneapolis 2, Minnesota

### LUTHERAN BROTHERHOOD

701 Second Ave. So., Minneapolis 2, Minn.

Dept. No. 00000

Please check below . . .

- |   |   |
|---|---|
| <input type="checkbox"/> If you've been recently married            | <input type="checkbox"/> If you've changed address    |
| <input type="checkbox"/> If you've had a new addition to the family | <input type="checkbox"/> If you've changed employment |
|   | <input type="checkbox"/> If a beneficiary has died    |

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

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